

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

VOL. XXXV. REV. N. E. COBLEIGH, Editor.
FRANKLIN RAND, Publishing Agent.

BOSTON, WEDNESDAY, JUNE 22, 1864.

Terms, \$2.00, strictly in advance. } NO. 25.
Office, No. 11 Cornhill, Boston.

For Zion's Herald.
VOICE OF HOPE.
BY H. B. WARDWELL.
From the ever-radiant highlands of the clime of endless
spring,
Downward, to the earth I wandered on a brightly gleam-
ing wing;
On a glad and joyous mission to the dwellers of the
earth,
When death's shades around them hovered, 'wak'ing
thoughts of joy to birth.

Reared the path of youth I hover, speaking words of
future bliss;
He beholds a panorama fraught with scenes of happiness;
And he hastens, free and joyous, toward the landscape of
his dreams,
But too oft their light has faded like the sunset's fitful
gleams!

Though these visions quickly vanish, 'tis because unduly
sought—
I would point the spirit higher, to the realm of deathless
thought;
And when earthly storm and darkness gather round its
gloomy way,
I would have it look to regions where unending fountains
play!

Where the hills of glory brighten in the light of endless
morn,
Where the trees of life are blooming with eternal beauty on,
Where life's river, pure and radiant, murmurs through
immortal vaults,
Flowing from the throne of God, from the fount that
never fails!

To the mourner's sinking spirit when the waves of sorrow
swell,
I will speak of joys unending, cheer his wearied thought
to dwell
On the joys beyond death's river, on the scenes of life sub-
lime,
Far beyond earth's stormy billows, far beyond the wrecks
of time!

I will make the earth attractive to the daring heart of
youth;
But my light should clothe his spirit in the glowing hues
of truth.
I will guide the weary pilgrim, to their hearts sweet
pleasures bring,
Like an angel point them upward to the clime of endless
spring!

THE OLD WARWICK CIRCUIT, R. I.
BY REV. S. W. COBLEIGH, D.D.
Partial explorations of the State of Rhode Island
were made by Jesse Lee in 1789 and '90; but there
were no regular Methodist labors in the State till
1792, when the Rev. Lemuel Smith was appointed here.
He explored the whole State and the adjacent
portions of Massachusetts, on the east, and formed
societies in Bristol, Warren and East Greenwich, and
probably also in Cranston, and which he divided into
two circuits: East Greenwich, including the western
and northern portions of the State, and Warren,
which included the eastern and a part of Bristol
County, Mass. One of those circuits was the society
at this time, at least, the venerable William Pierce,
of Bristol, yet survives.

The following year, the Rev. David Kendall and
Enoch Mudge, then a ruddy youth of seventeen sum-
mers, were sent to Greenwich, and Philip Wager to
Warren. But for some reason, not formally ex-
plained, the two churches were joined, and they labored
in concert. The year was one of prosperity. Many
youth, especially, were coming to the societies, and
among them were some young ladies, who afterwards
became wives of distinguished Methodist ministers,
and of whom I shall speak, probably. In 1794, the
churches were permanently divided, and Joseph
Lovell was appointed to Greenwich. Although the
circuit in the Minutes was known as Greenwich, the
shire town of Kent County, yet, as the societies in
Warwick were far more important, there being, at
least, three large churches in that town, to one small
one in Greenwich, it was known among the people as
the Warwick circuit; and in 1815, the name was
changed in the Minutes, to correspond with its popu-
lar name.

I have in my possession a well-kept Steward's
Book of this circuit, the record of which extends
from 1810 to 1821, a period of eleven years. It is a
great curiosity in its way, and affords valuable histor-
ical data. The first board of stewards were Lovell
Spaulding, William Barstow and Stephen Potter; and
in 1816 and 1817, they were Samuel Greene, Gideon
S. Hunt and Joseph W. Greene. L. Spaulding was
long known as a pious and efficient member of the
church in this circuit, and was for many years the
leader of the choir at Centerville, and of which two
of his daughters are members to this day. His wife
was Susanna Greene, a grand-daughter of Col. Chris-
topher Greene, of Warwick, the hero of Redbank, and
who also commanded the famous black regiment at
the battle in Portsmouth, on the Island, Aug. 1778,
and who, with his command, was massacred by the
British, at Groton River, N.Y., two years afterwards.
He was one of the ablest and most illustrious of-
ficers which Rhode Island sent into the field, in the Revo-
lutionary contest; and his country, for which he laid
down his life, will not willingly let his memory die.
Members of Mr. S.'s family are yet in the church at
Centerville.

William Barstow was probably a native of Providence,
and was a pupil in the school taught by the
late Joshua Hall in South Street, when stationed in
that city in 1798. He was subsequently an apprentice
with the pious Stephen Wardwell, who was des-
con of the Congregational church in Broad Street.
Mr. Wardwell was a baker, and conducted his busi-
ness where his son, Deacon S. S. Wardwell, now re-
sides, on Chestnut Street. In a great revival of religion
which occurred in that church under the Rev. James
Wilson, in 1804, Mr. Barstow was struck under con-
viction, and sank down under the power of God
upon the hearth in front of the oven, in the bakery.
Obtaining deliverance, he soon joined the church un-
der Mr. Wilson; but finding their doctrinal views and
spirit more consonant with his religious feelings, he
presently joined the Methodists, and became, as did
also another young man, who was a convert in the
same revival, a local preacher. In 1822, he joined
the New England Conference, and was in the itiner-
ary for several years; and at one time, I believe,
was steward at the Conference Seminary at East
Greenwich. He was father-in-law of the Rev. Josiah
Litch, formerly a member of the Providence Confer-
ence, and who was subsequently a preacher, author
and leader among the Milleries; and through Mr.
Litch's influence, as we suppose, he left his old
friends, after walking with them for more than thirty
years, and joined that sect. I saw him at Wickford,
where I met him in a class meeting at the house of his
old companion, Gideon Hunt, the summer of 1861.
Warwick, I think, was the place of his residence,
when a steward in the circuit in 1816. He was an un-
commonly intelligent man, and full of the reminiscences
of the past, and in the hope of glory. He went to rest,
in the city of Philadelphia, in 1862, aged about 77.
Gideon Hunt died but recently, a venerable man,
and full of years and Christian hope. He was class
leader at Wickford to the close of his life, as he had
been for many years; and by holding class and
prayer meetings at his own house regularly, he kept
his little charge together, as strong as it was even in
its palmy days, fifty years ago. This is the only sep-

arate class of several formerly on this old circuit
which is still in existence; and it has been kept so
by the diligence and faithfulness of its old leader.
Whether it will be able to survive him, remains to be
seen.

Among the baptisms recorded in this book, is that
of Celia Parry, by Elijah Hedding, Oct. 27, 1810;
Lovell Spaulding and Daniel Woodcock, Jan. 24,
1811; and Phoebe Merrill, July 21, 1811, by Elisha
Streeter. Also, Almira G. Spaulding, child of Lovell
Spaulding, Jan. 27, 1811, by Theophilus Smith.
Charles Baker, Aug. 7, 1814, and John Wanton
Case, April 16, 1815, by Joel Steele.

The Rev. C. Baker joined the New England Con-
ference held at Nantucket in 1820, and was stationed
on the Bridgewater circuit, N. H., and in charge. He
subsequently became a member of the Maine Confer-
ence, after the division in 1824, and was one of the
earliest friends of the Maine Wesleyan Seminary at
Bangor, and the chief promoter of the cause of
education in that important Conference. He was also
a Presiding Elder for thirteen years, and one of its
leading and most useful members. He has four
sons and two sons-in-law in the ministry. He is now,
after an itinerant life of forty-three years, a
member of the New England Conference, and on the
superannuated list.

J. W. Case, who is a native of Centerville, joined
the New England Conference in 1829, and was sta-
tioned at Portsmouth and Little Compton, then a cir-
cuit, with Rev. Isaac Stoddard. Bro. Case has been
eminently useful in the work, especially on the New
London circuit in 1824, where occurred one of the
greatest revivals known in the history of our Confer-
ence, and also some years after, at Centerville, where,
under his casual labors, only, while at home, on a
visit to his friends, a great work broke out, which was
a blessing to many. After an itinerant life of forty-
one years, he is yet efficient, and is stationed at Leb-
anon, Conn.

Among the marriages recorded in this old book is
that of our dear old friends, Daniel Woodcock and
Phoebe Merrill, by Rev. Elisha Streeter, May 24,
1812, a few days before the declaration of our last
war with Great Britain. When I was stationed on
the Centerville circuit in 1836, and which then in-
cluded the whole of this region, Daniel Woodcock
was superintendent of the Lippitt Mill, an active and
useful member of the Official Board, and his home
one of the homes of the preachers, and the hospita-
lities of which I have enjoyed, on many occasions.

Of the death of this Rev. John Allen, of North
Kingston, July 13, 1812, "Happy is the Lord,"
John Allen was a wealthy farmer of Quin-
cennet Neck, between Greenwich and Wickford, a
man of consideration and influence, one of the ear-
liest Methodists in the State, and one of the first and
firmest friends of our church in Rhode Island, and
when it needed the countenance and support of such
men as he. The old quarterly meetings were some-
times held at his house. Also, that of Sarah Case,
of Warwick, 1815, "A Triumph." The old Methodist
church at Wickford, "Happy is the Lord," was the
place of her burial. Also, that of Mrs. M. M. M.,
Oct. 21, 1818. Mrs. M. was one of the most eminent
historical characters in the annals of this old circuit.

The Financial Record of this old book is a perfect
marvel. I especially commend it to the notice of
those pious, zealous, self-denying and self-sacrificing
preachers, who, "as they go about to do good," and
nothing else, incessantly hang round the Presiding
Elders and make interest with the officers of our
churches to secure the appointments which pay the
most efficient and able, and are the most in need of
their efficient and valuable services, and where, there-
fore, they can best display their eminent Christian
and ministerial graces by which they are especially
distinguished! It will greatly promote their self-
complacency and their encouragement in the work of
the Lord, to know that those brave and holy men,
the pioneers of Methodism in New England, did the
same.

At the first Quarterly Meeting held at J. Allen's,
North Kingston, Oct. 21 and 22, 1810. Public Col-
lections, \$8.34; Paid E. Hedding, Presiding Elder, \$4.00;
for expenses, \$1.27; total, \$8.34. But at the fourth
Quarterly Meeting, also held at Centerville, May 11
and 12, 1811, \$41.40 are disbursed. At the church
meeting, June 6, 1812, we meet with the following, which
by far, the most liberal thing in the whole record of
11 years: Paid, Rev. Joel Winch, Presiding Elder,
\$12.62; E. Streeter, circuit preacher, for quarters,
\$56.34; for three children, at \$16 each, \$48; for ex-
penses, \$2.41; surplus, \$11.54; total, \$131.22. At
this time, no allowance was made, even in the Dis-
ciple, for house-rent, fuel and table expenses. No-
thing but quarters; and out of which the preacher
had to pay all expenses. The other items were a
matter of course.

But the silver stream did not always flow evenly.
Sometimes there was a positive drought, and the
stream was quite dry. At the first Quarterly Meet-
ing for the Conference year of 1812, also held at
Centerville, Rev. Joel Winch being the Presiding
Elder, and William Marsh, now of the Maine Confer-
ence, circuit preacher, both the collections and dis-
bursements are represented in the record by three
figures. How sad and lowly, in this case, were kept
the bounds of the brain! The following record was
the following record of the first Quarterly Meet-
ing held in Douglas, Mass., Sept. 3, 1814, will not
only show the state of finance, at that period, but the
great extent of the circuit, and the number of its ap-
pointments and preachers: "Burrillville and Dou-
glas, collected \$3.50; Smithfield, \$7.12; Quincent,
\$2; West Greenwich, 50 cents; Taunton East,
\$1.62; Taunton West, \$1.70; Rehoboth, 18 cents;
(The class in Rehoboth, in 1816, had 46 members.)
Providence, \$3.08; Pawtucket, 10.25; Pawtucket,
\$4.82; Warwick, \$25.96; Cranston, \$2.16; Public
Collection, \$11.37; total, \$76.26." This was dis-
bursed as follows: "To A. Kent, Presiding Elder,
for expenses, \$5; for quarters, \$3.77. To Joel
Steele, who was married, expenses, \$24; quarters,
\$36.49. To Nathan Paine, who was single, expenses,
\$2; quarters, \$5. Balanced, \$76.26."

The Burrillville class was located at a place called
Round Top, in the extreme northern part of the
town, near the Massachusetts line. It was composed
mostly of the Pine families; and Rev. N. Paine, of
the Providence Conference, and the Rev. Benjamin
Paine, formerly of the New England Conference,
arose out of it. The class at Passacon, Quarterly
Meeting this side, I formed when stationed at Woon-
socket, in 1844-5, and the present Burrillville church
was formed from those two classes soon after. The
Douglas class soon after this was carried away in a
session led by the Rev. Piny Brett, who left out about
a third, and helped to form the Reformed Methodist
Church. After having made still another change
since it left us, it is now, I believe, a Wesleyan
Church. Taunton East was a class located at Sandy
Hill, on the Dighton road, about a mile from where
our first church in Taunton now stands. And when
I was stationed in Taunton, in 1834, and built that
church, I found five members still left in it, which I
incorporated into the new society; and the grand-
children of the members of the old class are now in
the new church, under Mr. Philbrook's charge.
Taunton West was a class located at Stephen Hunt's,

four miles from Taunton, on the Providence old
road. It was still in existence, and under my
charge, at the time before mentioned, 1834. But
two of its members now survive; one of whom is
now a member of the Central Church, under the
charge of the Rev. F. Upham. The Rehoboth class
was located in the northwest corner of Rehoboth,
near the Attleboro' line, at what was called Irons'
Meeting-house. It is now incorporated into the
North Rehoboth Church, and makes one of its best
members. Its eighteen cent quarterly collection has
now risen to a more respectable sum. Providence,
Pawtucket and Cumberland were each only single
classes at that time; and the Quarterly Meeting
quarterly collection of the Cranston class, our Bro.
Titus, the pastor of the Phœnix Church, which is its
representative, I presume, could certify has some-
what increased, and so the work grows.

[Concluded next week.]
For Zion's Herald.
THE JOY OF LIVING.
BY F. W. F.

The surging waves are wild and fierce,
The light of hope is fading,
Dense, dismal night is gathering fast,
And deepest gloom o'er-shading.
The will winds roar and tempests throng
Around the spirit's fane,
No sound is heard, of mirth or bliss,
But deep and piteous wailing.
No bird-note free, no joyous strain,
Which blesses in the living,
Bat sighs of woe, the care-fraught words,
"Is there any joy in living?"

Why droopest thou, storm-battered heart!
Why yieldst thou to sadness?
What if there be dark, lowering clouds,
Which hide the sun of gladness?
Is there no strength, no earnest hope
For good that may begette thee?
Has life no other hopes or joys
But those that are so fleeting?
Did God, who placed thee here below,
And marked thy path of striving,
In giving friends and work to do,
Give thee no joy in living?

The little bird on yonder bough,
Sings loud his song of praise;
He drinks a deeper draught of joy
For every note he raises.
The bee with richly laden wings,
With gay delight is humming,
And blossoms bright and trees declare
That brighter days are coming.
Thou rouseth thee, too, thy gladdest song
Sing gaily as thy work goes on,
For there is joy in living.

Harmony, June 7.
For Zion's Herald.
ORDER OF THE RESURRECTION OF THE DEAD.
BY REV. L. D. WARDWELL.

The doctrine of a universal resurrection of the
dead rests for proof, solely upon Divine Revelation.
This doctrine being assumed, we proceed to attempt
to inquire what does Revelation teach as to the order
of the event? Are we to expect the resurrection of
those who have died in Christ, only at his advent,
and then, after the lapse of a thousand years, or some
indefinite period of time, the resurrection of the
wicked? Or, is it to be one event? The Scriptures
alone can give a solution of these questions, and in
endeavoring to find correct answers, we call the
reader's attention to the following portions of Holy
Writ:

Matt. xxv. 31, 46. "When the Son of Man shall
come in his glory, and all the holy angels with him,
then shall he sit upon the throne of his glory, and all
before him shall be gathered all nations." &c. The
remainder is descriptive of the judgment.

John v. 28, 29. "Marvel not at this, for the hour
is coming in the which all that are in the graves shall
hear his voice, and shall come forth; they that have
done good unto the resurrection of life; and they
that have done evil unto the resurrection of damna-
tion."

1 Thes. iv. 15, 17. "For this we say unto you by
the word of the Lord, that we which are alive and
remain unto the coming of the Lord, shall not pre-
vent them which are asleep. For the Lord himself
shall descend from heaven with a shout, with the
voice of the archangel, and with the trump of God,
and the dead in Christ shall rise first; then we which
are alive and remain shall be caught up together with
them in the clouds to meet the Lord in the air; and
so shall we ever be with the Lord."

2 Thes. i. 6, 10. "Seeing it is a righteous thing
with God to recompense tribulation to them that
trouble you; and to you who are troubled, rest with
us, when the Lord Jesus shall be revealed from
heaven with his mighty angels in flaming fire, taking
vengeance on them that know not God, and obey
not the gospel of our Lord Jesus Christ; who shall be
punished with everlasting destruction from the pres-
ence of the Lord, and from the glory of his power;
when he shall come to be glorified in his saints, &c."
2 Peter iii. 7, 10. "But the heavens and earth,
which are now, by the same word are kept in store,
reserved unto fire against the day of judgment and
perdition of ungodly men. But the day of the Lord
will come as a thief in the night, in the which the
heavens shall pass away with a great noise, and the
elements shall melt with fervent heat; the earth also
and the works that are therein shall be burned up."

Rev. xxi. 11, 13. "And I saw a great white throne,
and Him that sat upon it, from whose face the earth
and the heaven did away; and there was found no
place for them; and I saw the dead, small and great,
stand before God; and the books were opened, and
another book was opened which is the book of life;
and the dead were judged out of those things which
were written in the books according to their works.
And the sea gave up the dead which were in it; and
death and hell delivered up the dead which were in
them; and they were judged every man according to
their works."

After a careful examination of these passages in
their connections, our conclusion is, that they all have
reference to, and are descriptive of those deeply solemn
and interesting scenes immediately connected with
the end of time, the second personal advent of
Christ, the resurrection of the dead, and the general
judgment. And they are, we think, sufficiently
full and definite for us to determine the order of
these events.

I compare the Scriptures.—"Son of Man shall
come in his glory." Matt. xxi. 31; "The Lord him-
self shall descend from heaven with a shout," 1 Thes.
iv. 16; "When the Lord Jesus shall be revealed
from heaven," 2 Thes. i. 7; "All that are in the
graves shall hear his voice," John v. 28; "But the
day of the Lord will come as a thief in the night,"
2 Pet. iii. 8. Thus three of the six passages expressly
declare the second advent of Christ, and two others
imply it.

"Then shall he sit upon the throne of his glory,"
Matt. xxv. 31; "And I saw a great white throne
and Him that sat on it," Rev. xxi. 12; "And before
him shall be gathered all nations," Matt. xxv. 31;
"And I saw the dead, small and great, stand before
God," Rev. xxi. 12; "And sea gave up the dead
which were in it; and death and hell gave up the
dead which were in them; and they were judged, &c."
Rev. xx. 13. All that are in the graves shall hear

his voice and shall come forth," John v. 28; "And
the dead in Christ shall rise first," 1 Thes. iv. 16.
In these four passages, three speak explicitly of the res-
urrection of the dead, and in the other it is implied,
for the dead must be raised before they can stand
before God.

Matt. xxv. 31, 46, treats of the final judgment
wholly. Paul in 2 Thes. speaks of it in these words:
"Seeing it is a righteous thing in God to recompense
tribulation to them which trouble you; and to you who
are troubled, rest with us," &c. Peter 2; Epist.
iii. 7, has this language: "But the heavens and
earth which are now by the same word are kept in
store reserved unto fire against the day of judgment
and perdition of ungodly men." In the vision of St.
John, Rev. xx. 13, "they were judged every man
according to their works."

Again: Peter says in the quotation from him, that
"the earth and the works that are therein shall be
burned up." Paul, that "the Lord Jesus shall be
revealed from heaven in flaming fire." In Rev.
"from whose face the earth and the heaven fled
away, and there was found no place for them."

But we will pursue this no further. The harmony
of the several quotations is so obvious, that as we
have already said, how can we remark in passing,
that although no one of these passages alone
gives a full and plain statement of the grand and
thrilling events alluded to, yet when combined, we
can determine quite accurately, we think, their rela-
tive order, and hence can decide, whether the res-
urrection of the dead is one event, or two. Having de-
cided that the Scriptures above quoted, refer to the
same events, we think they explain each other.
What one does not state, is supplied by one or more
of the others; and what may be alluded to only in
one, is more fully set forth by others.

II. Inquire more particularly, what the Scriptures
quoted teach us. 1. That Christ will come, person-
ally, to judge the world. The whole world will
be there. But those that are in his glory, then shall
be upon the throne of his glory, and before him
shall be gathered all nations," &c. Matt. xxv. 31 to 46;
"The Lord Jesus shall be revealed from heaven,
*** in flaming fire, taking vengeance on them that
know not God, *** and to be glorified in his saints,"
2 Thes. i. 7, 11; "The heavens and the earth which
are now, *** are reserved unto fire against the day
of judgment and perdition of ungodly men," 2 Pet.
iii. 7; "And I saw the dead, small and great, stand
before God," Rev. xx. 13; "They that have done
good unto the resurrection of life; and they that
have done evil unto the resurrection of damna-
tion," John v. 28, 29. Observe, three of the six passages
treat directly of the judgment, and two others, in
their reference to the eternal reward of the righteous,
and punishment of the wicked, obviously refer to the
same event. They teach us plainly, the future per-
sonal advent of Jesus Christ, to judge the world.

2. That the judgment is immediately connected
with the advent, in point of time. Two of the pas-
sages quoted are direct upon this point. These supply
what is omitted in the others, though there are allu-
sions in them which imply plainly the same thing.
The Saviour in Matthew gives us a description of
the judgment scene. All nations are gathered before
him; they are separated one from the other accord-
ing to their characters; and sentence is pronounced
upon each class. In answer to the question, When
shall these things be? say plainly, "When the Son
of Man shall come in his glory." When Christ him-
self has thus answered, who dares dispute and con-
tend for a thousand years, or some indefinite period
of time, between the advent and the judgment?

Again, 2 Thes. i. 6, 7. Paul tells the church at Thessa-
lonica which was then suffering persecution, "It is a
righteous thing with God to recompense tribulation to
them which trouble you;" and to recompense "rest,
to you who are troubled." When, inquires the Thessa-
lonian Christian, "When the Lord Jesus shall be
revealed from heaven with his mighty angels," the
apostle answers, "Not so, says some modern teacher.
The persecutor will not be recompensed until a
thousand years, at least, after the Lord Jesus is re-
vealed from heaven."

3. That the righteous and the wicked are raised
simultaneously at the advent of Christ, and previous
to the judgment. This is proved,
1. By fair inference. If, as we have already shown,
the judgment immediately follows the advent, and
that then all nations appear before him; if, then,
all that are in the graves hear his voice and come
forth; if John in prophetic vision saw truly, "the
dead, small and great, stand before God;" if, "the
Lord Jesus is revealed from heaven," Christians
and their persecutors, that have slept in the dust of
Thessalonica for ages are recompensed, according to
their deeds; then the inference is unavoidable, that
the wicked and the righteous are raised from the
dead; and the resurrection of Christ, preparatory to
the general judgment.

Lost is thought that the punishment inflicted on
the wicked at that day, be confined to the wicked
then alive, we remark that the punishment is to be
final and eternal. "These shall go away into ever-
lasting punishment." "These shall be punished with
everlasting destruction." "This is the second death."
Observe the Apostle's language: "The Lord Jesus
shall be revealed from heaven taking vengeance." The
execution of the Judge's sentence is so immedi-
ately connected in point of time, with his advent,
that he is represented as "taking vengeance" as he comes.

If, then, the judgment day immediately follow the
advent, if the righteous and the wicked are rewarded
and punished when the Son of Man comes in his
glory, and if the reward and punishment be final and
eternal, then a universal resurrection of the dead is
a necessity at that time, and any other theory must
be erroneous. Our theory is more firmly established,
if possible, by the fact that,
2. The dead, both righteous and wicked, are raised
at the command of Christ, and that his command is
given when he comes. Our Lord says, John v. 28,
"The hour is coming in the which all that are in the
graves shall hear his voice, and shall come forth."
There is allusion here to the resurrection, only. No
one will dispute but that this teaches a universal res-
urrection. We refer to it to show that they "come
forth" at the command of Christ, and that the most
natural import of the language appears to be, that all
hear his voice at the same time, and that all come
forth at the same time.

In 1 Thes. iv. 16, Paul says, "For the Lord himself
shall descend from heaven with a shout, with the
voice of the archangel, and the trump of God; and
the dead in Christ shall rise first." The "trump" is
either symbolic or literal. For our purpose it is
immaterial. The text shows that the Lord commands,
and the dead come forth. The difference in the two
passages being that the apostle speaks only of the
"dead in Christ," while the Saviour specifies both.
"Dead in Christ," while the Saviour specifies both.
St. Paul answers the question, when shall this com-
mand be given? "The Lord himself shall descend
from heaven with a shout," &c. He issues his com-
mand as he comes. He is to judge the quick (living)
and the dead at his appearing. There is another
passage to which we will refer, though it has not been
quoted, 1 Cor. xv. 52, "For the trumpet shall sound,
and the dead shall be raised incorruptible, and they
shall be changed." Our remark is that the apostle
evidently includes all the dead, when he says "the
dead," and that the same idea is taught here as in
John v. 28, and 1 Thes. iv. 16, to wit, that the dead

are raised at Christ's summons. Observe, also, St.
Paul calls it the "last trumpet," or summons, and says
"Living shall be changed," &c. The last trumpet
Those who contend for two literal resurrections in
point of time, allow that the righteous living are
changed at the coming of Christ, and the righteous
dead raised then. Does it not follow, that if the
wicked are not raised then, they never will be raised?
For all "come forth" at the voice of the Lord, "the
trump of God," the "last trumpet." If the "last
trump" sounds its great muster call as Christ comes,
(and we have shown that it does), then "all that are
in the graves shall come forth," and we must either
throw away the doctrine of two resurrections, or of a
universal resurrection.

Recapitulation: We learn from the scriptures exam-
ined, 1. That in God's time Christ will personally
come to the earth. 2. That as he comes he will issue
his command, the living will be made immortal and
the dead universally raised. 3. All shall stand before
him in judgment. 4. Righteous and wicked shall be
rewarded and punished. 5. These rewards and pun-
ishments shall be final and eternal.

But the inquiry may arise, Do not other portions
of scripture teach the contrary? or, do they not so
plainly teach two resurrections as to make it neces-
sary, on the principles of fair interpretation, to con-
strue the scriptures we have taken as the basis of our
theory differently? For the satisfaction of the quer-
ist, let us briefly examine some of these passages:
"That they might obtain a better resurrection,"
Heb. xi. 35. The apostle is speaking of certain faith-
ful ones of former times, who "were tortured, not
accepting deliverance." They refused life at the
price of piety; and the assurance of "a better res-
urrection," that is, a "resurrection of life," strength-
ened them to endure. There is nothing that neces-
sarily implies two resurrections in point of time in
this.

"But every man in his own order; Christ the first
fruits, afterwards they that are Christ's at his com-
ing," 1 Cor. xv. 23. This is simply an assertion that
"every man will be raised in his own order," and
then gives the order: Christ, then they that are
Christ's at his coming. To suit the two resurrection
theory, the apostle should have added, that they are
not Christ's a thousand years after his coming. The
text might be used with more force to prove that the
wicked are not raised at all, than in support of the
theory we combat. "And the dead in Christ shall
rise first," 1 Thes. iv. 16. Before what? Before the
living are changed, as any one can see who reads the
context.

"That I may know him, and the power of his res-
urrection, and the fellowship of his sufferings, being
made conformable unto his death; if by any means I
might attain unto the resurrection of the dead." On
this passage Dr. Clarke remarks, "That the res-
urrection of those who have died in Christ, is not
glory and honor." The text seemingly would favor
the idea that the resurrection is conditional. That
the wicked are not to be raised from the dead; but
the apostle has too often and too plainly declared his
belief in the resurrection "of the just and the un-
just," for us to think for a moment that such was his
meaning. These passages do teach two resurrections
as to condition, the same as Daniel and Christ, but
not two as to time. One of these the apostle shunned,
for the other he embraced.

"But they which shall be accounted worthy to obtain
that world, and the resurrection from the dead, nei-
ther marry nor are given in marriage; neither can
they die any more, for they are equal unto the angels,
and are the children of God, being the children of
the resurrection," Luke xx. 35, 36. The Sadducees
urge against the doctrine of the resurrection the fact
that in the future seven men may claim one wife.
The Saviour's answer is that the marriage relation is
unknown there. That the pious, who shall be
accounted worthy to obtain that world, "the res-
urrection from the dead," which is unto life, are equal
unto the angels, and are the children of God, "being
the children of the resurrection," unto life. I repeat,
all these texts might be urged with more force to dis-
prove the resurrection of the wicked, than to prove
two resurrections. In the face of the direct proof we
have adduced, they amount to nothing.

We now proceed to notice one other portion of
scripture, which is the rock upon which the theory is
built. Nay, it is not only the foundation, but the
whole building, from foundation to top-stone; it is all
here, for there is not a single timber or stone in the
Bible beside it. "And I saw thrones and they sat upon
them, and judgment was given unto them; and I saw
the souls of them that were beheaded for the witness
of Jesus, and for the word of God, and which had
not worshipped the beast, neither his image, neither
had received his mark in their foreheads, or in their
hands; and they lived and reigned with Christ a
thousand years. But the rest of the dead lived not
again until the thousand years were finished. This is
the first resurrection." Rev. xx. 4, 5. It is contended
that this teaches, 1. The resurrection of the righteous
at the second advent of Christ. 2. That they reign
with him a thousand years in the purified earth, and
earth being the eternal abode of the righteous. 3.
At the expiration of a thousand years, the wicked
are raised, the general judgment takes place, &c.

We remark that the language is either literal or
figurative. If literal, it teaches the resurrection of
the martyrs only, therefore does not refer to the
general resurrection, and does not disprove our po-
sition. But for the sake of the argument, admit the
language to be literal; that the resurrection is literal
and include all the righteous dead; that the thrones
are literal thrones; that the reign of Christ is a literal
reign, and that it is a literal thousand years. Do
this, and we must admit that the immediate context
is literal too. Then we have Satan going literally out
to deceive the nations that are in the four quarters
of the literal earth, (mark, the wicked have all been
dead at least a thousand years, and are deceived
in the resurrection state,) going up on the breadth
of the earth, and compassing the camp of the
saints about, to give them battle, (wonder what kind
of weapons they are armed with!) when God sends
the armies of heaven, and they shall be slain. And
the wicked can be thus deceived in the resurrec-
tion state? Will there be in the paradise of the
saints? Will they bridge the impassable gulf for
him? For, observe, the wicked are "in the four
quarters of the earth;" and "go up on the
breadth of the earth;" not around it, but "on it."
The reader will see at once that if we admit the literal
import of the passage, we are obliged to admit the
strangest absurdities. The admission proves too
much, and therefore proves nothing.

It is not consistent to build a theory upon one text,
and endeavor to make the whole Scriptures conform
to it. But when scripture is uniform, with the excep-
tion of a single passage which apparently (not really)
contradicts it, the one text should be so construed as
to agree with the uniform teaching. And especially
if the one passage be found in a book that abounds
in figures and symbols, as does the book of

Poetry.

For Zion's Herald.

TO THE MOTHER OF JESSIE B. WHITTIER.

BY M. D. W.

Cease, fond mother, cease thy weeping,
Though thy child thou canst not see,
She among the flowers is sleeping.
And would not rather be there,
Daring Jesus, than to love her,
But her Saviour loved her more,
And in love removed her early,
From the storms of life's rough shore.

When no more her voice of gladness,
Through your dwelling, gleeful rings,
Still it is not hushed in address.
For in heaven she sweetly sings.
Our kind Shepherd saw her weeping,
With the pains and sins of time,
And this flower of time transplanted
To a purer, brighter clime.

When you miss your darling Jessie,
Morn and noon, then late at night,
Think the Lord of glory loves her,
And has borne her from your sight.
We who've mourned our little children,
Know full well the pang you feel.
Know too, our blessed Jesus

Wounds our hearts, that he may heal;
Gently, kindly, does he stand,
That to our hearts may turn,
Clinging, trusting too, like children,
"Tis for this he makes us men."

THE STRANGER.

[By request we publish the following old familiar hymn.]

A poor, far-faring man of grief
Hath often crossed me on my way,
Who could so humbly for relief,
That I could never answer Nay.
I had not power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye,
That won my love, I knew not why.
Once, when my scanty meal was spread,
He entered; not a word he spoke,
Yet perishing for want of food,
I gave him all; he blessed me, broke,
And ate, and gave me part again.
Mine was an angel's portion then,
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst,
Clear from the rock; his strength was gone;
The heedless water made him thirst,
He heard it, said, "I am dying."
I ran and raised the suffering up,
Thrice from the stream I drank my cup;
Dipped, and returned it running o'er;
I drank, and never thirsted more.

"Twas night; the floods were out; it blew
A wintry hurricane; and I, alone,
I heard his voice abroad, and flew
To bid him welcome to my door.
I warmed, I clothed, I cheered my guest;
Laid him on my own couch to rest;
Then made the earth my bed, and seemed
In Eden's garden to be dead.

Stripped, wounded, beaten high to death,
I found him by the highway side;
I raised his pale, brought back his breath,
Heaved his spirit, and he died.
Wine, oil, refreshment, he was healed;
I had, myself, a wound concealed;
But from that hour forgot the pain;
And peace found on my broken brain.

In prison I saw him next condemned
To meet a traitor's doom at dawn;
The tide of lying tongues ran strong,
And honored him 'mid shame and scorn.
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"
Then, in a moment, to my view
The stranger stood before me;
The tokens in his hands I knew;
My Saviour stood before my eyes!
He took, and my name he named,
"Of thee thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not! These deeds are unto me."

Family Circle.

For Zion's Herald.

RECOGNITION OF REWARD.

BY MRS. JEFFIE B. GRANT.

"Behold the Bridegroom cometh." This cry, with its load of sorrow as well as Christian joy, echoed through the home of Martin Grey. The master himself was the chosen one to suffer death. There was no hurrying to do as he needed in the soul of the man Grey; no wiping away of thick clouds of doubt from the parchment of his memory, in order to find his acceptance with the holiest One. The lamp was burning within his heart, the lamp of salvation; and when his wife spoke that sad word, "Dead," the bitter tears which followed were not the tears of despair. "He called thee, mine own husband, that where he was, thou mightest be also." Truly comforting is the Christian's faith in God.

The funeral was over. The kind-hearted friends who had so often ministered to the needs of the man Grey, had now gathered round the body of the man who was to be buried. The man Grey was alone with his three children. Walter, fifteen years old, Herman, twelve, and delicate little Minnie, of nine summers only. "Never mind, mother, said Walter, 'I will not go to school any more, but will work and help take care of you.'"

"Ah, my child, what can you do?" and visions which the fond mother had cherished for years melted away; there seemed but little room to hope now for her Walter's entering the ministry. He was a good scholar, but what did he know of toil, or toiling with the world? So the smothered down his glances, with a loving hand, asking again, with an aching in her heart, "What can you do, my poor boy?"

"Why, mother, I could wait in a store, run errands, chop wood, even; anything that is honest, you said the other day, is honorable." "Has it come to this, Walter?" said the mother, while the tears of anguish swept over her cheeks. "But, mother," persisted the boy, "didn't you say that father and his mother lived long for years, and that father took care of her and had his children to do his bidding? Yes, yes, father, but we have no one-off uncle to send us a hundred dollars to keep us from want." "But, mother," and the noble boy looked up into the tearful face, "if we have no rich uncle afar off, have not we a God nigh at hand, and, in his love, twenty rich uncles?" The child was giving back to the mother her early teachings.

Mrs. Grey knew years must elapse before the sunlight of past days of comfort and joy could dwell in their home. They could do with a smaller house; this large one Mrs. Grey had left clear of debt, and if rented to a good tenant would bring \$100 a year; and one for half that sum would answer their purpose now, and the remaining \$50 or more would buy more to add to their comfort. So they found by furnishing the number of rooms many articles of furniture might also be spared, which would not be missed in the new home.

Fairly started in the way of looking out for themselves, this little family found a bright side, after all. Mrs. Grey acquired a new gun with good managing. Her hand to whatever it was her need, applying her hand to it. In less than three years Walter returned again to school. Herman stepped into his place in Squire Goodwell's store, and Minnie was helping scarcely less the fruit of nine summers' growth.

Mrs. Barclay Jennings, who owned the neat cottage Mrs. Grey occupied a few springs before, had laid away his wife under the early blossoms, and knowing affluence and ease. But, looking upon her children, down into her heart, up into the beautiful heavens above, she asked herself the question, "Can I have my Saviour, too?" And knowing the principles of Mr. Jennings, courteous and elegant as he was, to be incompatible with the doctrines of Christ, she put away the temptation from her, relying upon the immutable promise of God left for the widow and fatherless. The good altar, the evening hymns,

the sacred blessing upon each meal partaken, could not be given up for gold and unbelief. So Mr. Jennings not only lost a good whose radiance would have brightened his lonely life with joy and happiness, but in his earnest blindness, still groping among the shadows of life, he beheld not the beautiful halo shining down from the cross even upon him.

Fifteen years flew swiftly by. Time, with its velvet steps, though unnoticed by us, leaves the impress of an iron foot, for good or evil. Mrs. Grey's prayers were fully answered. Like Hannah, of old, she gave her Samuel to God and the acceptance was granted. Squire Goodwell proved a true friend, "a neighbor nigh at hand," helping the boys, who were struggling not only for things temporal but eternal, up the narrow path of life. Both Walter and Herman's labors were blessed. They were spared to the world, proclaiming inspired truth, Sabbath after Sabbath, from the tabernacle of the Most High, and souls cried out the word, "What shall I do to be saved?"

Minnie became an honored wife, fulfilling faithfully the teachings of a Christian mother. With her Mrs. Grey found a peaceful home for her last days; and the crown of her after years was what her own faithful hands have won—dutiful children, born of God. A little longer and the golden chain of love which binds mother and children below will be severed, but a holier, unbroken tie will be given them above. After death, glory's seal will clasp the chain which is to bind them together in heaven.

Over the dark stream of Jordan are gates of pearl, where angels clothed in purple raiment are waiting for the faithful to enter. This is the recompense of reward.

For Zion's Herald.

NAOMI AND HER DAUGHTERS-IN-LAW.
SCENE—Naomi journeying from Moab to Judea, her daughter-in-law, Orpah and Ruth accompanying her.

—After going a short distance she turns to them, kisses them, and exhorts them to return.

Naomi. My children, the hand of the Almighty has dealt very sorely with me. I came into this country a green vine, full of hope and strength; I returned to you a withered tree, withered and old. I had not power to ask his name, Whither he went, or whence he came, Yet there was something in his eye, That won my love, I knew not why.

Orpah. Yes, beneath the palm-trees of thy native hills, we will awaken for thee the notes of old, and with us, thou wilt forget the sorrows that press so heavily upon thy heart.

Ruth. No, my dear mother, thou art not yet old; many years will yet be granted thee, and thy heart will turn to us, thy children, for thou wilt be a stranger in thine own land. We go to console thee.

Naomi. Yes, and we will bring to thee the glories of thy own land, for we shall learn to love it, and to love the land that has been our home; and thou wilt smile in thy widowhood, and the days of thy mourning shall be days of joy.

Orpah. Yes, and we will bring to thee the glories of thy own land, for we shall learn to love it, and to love the land that has been our home; and thou wilt smile in thy widowhood, and the days of thy mourning shall be days of joy.

Ruth. No, my dear mother, thou art not yet old; many years will yet be granted thee, and thy heart will turn to us, thy children, for thou wilt be a stranger in thine own land. We go to console thee.

Naomi. Yes, and we will bring to thee the glories of thy own land, for we shall learn to love it, and to love the land that has been our home; and thou wilt smile in thy widowhood, and the days of thy mourning shall be days of joy.

"And yet, Fred, I think you never will—at that or anything else."

Fred looked a little vexed and chagrined at his cousin's unflattering opinion of him, but was curious to know the reason.

"I have noticed that you never finish what you commence. I believe you have begun and ended a dozen projects since I came here, without completing one. In all parts of the house there are these little autobiographies of yourself, Fred; and it would not take a very keen fortune-teller to predict your future from them. They are a great deal more reliable signs than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candidly, for I think it is a kindness to you, the habit you are forming of starting over and over again, is a great deal more reliable sign than the marks under your hands, or the grounds in your tenacious soil, for they show what you are, and changes his plans every day, will never succeed. It is the boy of steady perseverance that rises to greatness and usefulness. You will never advance your interest until you change your practice. You can never take the first step toward fortune until you break this bad habit. I tell you candid